



FIRST CONGREGATIONAL CHRISTIAN CHURCH
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Historical Sketches

of

The Congregational Christian Churches

and

The Evangelical and Reformed Church

The Congregational Christian Churches

In the latter half of the sixteenth century Englishmen found themselves in a curious situation religiously. Rapidly their Established Church had changed four times from the reign of Henry VIII to that of Elizabeth I according to the whims or beliefs of monarchs or their advisers. Although the Reformation had penetrated England, many people felt that it had not gone far enough. Here and there individuals and groups compared their ideas of New Testament Christianity with the ways of the Established Church to which they were bound to conform by Acts of Uniformity. Some of these groups left England and formed churches in exile, while others met secretly until they were discovered, when they too were forced to leave the realm, or to disband. As early as 1567 a congregation met in Plumbers' Hall, London, and in the same city in the following year Richard Fitz served as minister of a secret church which had elders and deacons.

THE CONGREGATIONAL WAY

Among these groups were those of a Congregational turn of mind who believed that Christ is the only Head of his Church, which is composed of the elect called out from the world by covenant with God and each other. They held to the right of choosing their officers. They agreed that the magistrates could exercise certain controls over the Church, but only those indicated in the Scriptures. They emphasized the supremacy which the presence of Christ gives to the congregation.

It is of peculiar interest to note that the best known of the congregations in exile during the reign of the Roman Catholic Queen Mary—a congregation of a definitely Congregational character—was given a church building to worship in by the Reformed Evangelical City Fathers of Frankfurt, Germany. The members of this group wrote to their companions in exile:

Oure good god and heavenly father hathe not onely made the Magistrats and commons very favorable towards us and lovinge but also, hathe geven them hartes, with mucche compassion to tender us. For what greater treasure or sweeter comfote can a Christian man desier then to have a church where in he maie serve god in puritie off faith, and integritie off lyfe?

Thus early, more than four centuries ago, spiritual ancestors of the Evangelical and Reformed Church acted as Good Samaritans to spiritual ancestors of the Congregational Christian Churches.

A successful congregation at Scrooby was gathered in the early 1600s under the leadership of William Brewster, William Bradford, and the pastor,

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John Robinson. It was this congregation which left England to settle in Leyden, Holland. But these "Pilgrims" desiring a permanent home free from the influences of foreigners looked eagerly to America. Accordingly the larger part of the church bade farewell to their friends in Holland and turned their faces toward England. John Robinson, who remained with the minority, warned the adventurers not to "stick where Luther and Calvin left them . . . for he was very confident the Lord had more truth and light yet to breake forth out of his holy Word." These words proved to be prophetic of the best in Congregationalism through the centuries. The brave little band sailed from England late in 1620 in the Mayflower and made their hazardous way to Cape Cod. There by the Mayflower Compact they formed themselves into a civil body politic under the governance of God. The first winter took its toll of half the band, yet when the Mayflower set sail for her return voyage no Pilgrim was aboard. Out of mere survival and grain enough for planting came the first Thanksgiving Day, a uniquely American holiday.

Meanwhile in England many of the Puritans sought a way by which they would neither have to separate from the Established Church nor yet conform to it. Ground work had been carefully laid by such leaders as Henry Jacob, Robert Parker, William Bradshaw, Paul Baynes, and especially William Ames. In 1629 a colony of these Puritans settled at Salem and in the following

decade thousands of these non-separating Puritans established their homes in the regions around Massachusetts Bay and in the Connecticut River Valley.

In the first winter of the Salem settlement many of the colony fell ill. Doctor Samuel Fuller, a deacon in the church at Plymouth, was sent for. This seems to have been the first contact between the Pilgrim and the Puritan colonists; it resulted in Governor Endecott writing to Governor Bradford of Plymouth that "God's people are all marked with one and ye same marke." A few months later two Church of England ministers, Samuel Skelton and Francis Higginson, were elected pastor and teacher respectively of Salem Church. Higginson with three or four others, laid their hands on Skelton "using prayer therewith," and then hands were placed upon Higginson. Representatives of the Plymouth church arrived too late to participate in the service but brought greetings when they came. Thus Congregationalism while not repudiating original ordination insisted that a minister be reordained in coming to a new congregation. Subsequently this idea was transmitted into the idea of installation in each new pastorate.

In the early days (as, to a considerable degree today) each congregation drafted its own "covenant" or pledge uniting the members of the church to Christ and each other. The covenant of the Salem church, the first to be written in this country, was as brief as it was direct:

We Covenant with the Lord and one with an other; and doe bynd our selves in the presence of God, to walke together in all his waies, according as he is pleased to reveale himself unto us in his Blessed word of truth.

The ecumenical spirit of the churches in those early days is made manifest in the writings of their leaders. John Robinson, the pastor of the Pilgrim Fathers, wrote long before any settlement was made by them in North America: "Study union with the Godly people of England, where you can have it without sin, rather than in the least measure to effect a division or separation from them."

The early New England churches, established with the approval of the secular government, did not consider themselves a "sect" or denomination, but the local manifestations of the Church of Christ—in Boston, New Haven, and elsewhere. They regarded themselves as being each one responsible for the care of the religious life of the communities in which they were located.

After the colonists had been in America for two generations, Cotton Mather wrote of the churches then established:

The churches of New England make only vital piety the terms of communion among them and they all with delight see Godly Congregationalists, Presbyterians, Episcopalians, Antipedo-Baptists and Lutherans all members of the same churches.

The earliest document in which American Congregational faith and polity are clearly set forth is the Cambridge Platform of 1648. The faith was stated

in the words “. . . we believe & profess the same Doctrine of the truth of the Gospel, which generally is received in all the reformed Churches of Christ in Europe: so especially, we desire not to vary from the doctrine of faith & truth held forth by the churches of our native country . . .,” and the Westminster Confession was “consented thereunto, for the substance thereof.” This “Great Charter” of Congregationalism provided for the Headship of Christ in his Church; the independence of the congregation from outside interference, with the right to choose its own officials; the necessity of all the churches preserving “Church-communion one with another, because they are all united unto Christ”; and the recognition of the place and office of the magistrate. Thus before the end of the seventeenth century the Congregational Way had developed logically in a new land far removed from the tumultuous experiences of England’s civil war, Commonwealth, and Restoration. By the end of this century Plymouth and Massachusetts Bay were united under the same government. Ministers like John Cotton, Richard Mather, John Davenport, Thomas Hooker, and Cotton Mather, to mention only a few, played an outstanding role in the shaping of New England thought and action.

But the enthusiasm and idealism of the first colonists were not always transmitted to their children. A growing indifference and moral laxity were hardly benefited by the Half-Way Covenant, which permitted grandchildren of church members to be baptized even if their parents had made no public declaration of a religious experience.

Then came the Great Awakening, from the preaching of Jonathan Edwards, George Whitefield, and others who helped shape the New England Theology. Edwards in his series of sermons on Justification by Faith put new life and meaning into the Old Calvinism. That Congregationalism has always welcomed the warmth of the evangelical gospel is further shown in the work later of Charles G. Finney and Dwight L. Moody.

Throughout New England the local churches were closely related to government and were in fact “established churches.” The General Court (legislature), and in later days the official Town Meeting, had the right, and exercised it, to determine the location of the church building and the tenure of the minister, and assumed responsibility for the financing of the church so established. In the early days only church members could vote or hold office in the town government. The persons chosen to public office felt themselves entirely competent to discuss and decide questions related to the administration and well-being of the churches. This control, although gradually lessening, continued for almost 200 years (in Connecticut to 1818 and in Massachusetts to 1834). During these years the Colonial and later the State legislatures served the purpose now served by Associations and Conferences.

This close connection of church and state in New England resulted in the unusual influence of Congregational clergymen in colonial politics. Ministers regularly preached Election Sermons, championed the cause of the colonists against the mother country, served as chaplains during the Revolution, and then helped in framing constitutions.

Early in the eighteenth century the Connecticut churches adopted the Saybrook Platform which drew the churches into "consociations" having the form of standing councils and with the authority to handle cases of discipline which local churches could not settle.

THE WAY BROADENED

The nineteenth century, which was to show great advance in Congregationalism, began with the Unitarian separation, caused largely by a growing difference between liberalism and Edwardian conservatism, and symbolized by the struggle for the Professorship of Divinity at Harvard. When that chair went to a liberal, Andover Seminary was founded in protest. The liberal group found an able champion in William Ellery Channing and as a result of the Dedham decision the Unitarians took over many churches in the Boston area—though they made little progress elsewhere.

Congregational churches have always emphasized *missions*. One of the motives of the colonists in coming to the new world was the conversion of the heathen. John Eliot, Jonathan Edwards, David Brainerd, and five generations of Mayhews carried on work among the Indians. A school for Indians in the



home of Eleazar Wheelock ultimately led to the founding of Dartmouth College. As early as 1774 the General Association of Connecticut expressed concern over the spiritual conditions of settlers moving westward, but not until 1798 was the Connecticut Missionary Society formed, followed the next year by a similar society in Massachusetts. Later, other societies were organized in New Hampshire and Vermont. As a result of this home missionary work by these state societies the interdenominational American Home Missionary Society was established in 1826 under whose auspices the Illinois Band of Yale Divinity School students planted churches in Illinois and founded Illinois College. A decade and a half later another missionary group of nine Andover students came to the middle west establishing churches in Iowa and founding Iowa College (now Grinnell).

This concern for those who were migrating westward led directly to the Plan of Union. Toward the close of the eighteenth century the General Association of Connecticut and the Presbyterian General Assembly had begun exchanging delegates. The Plan of Union adopted by both denominations in 1801 provided for aid to newly formed churches and for reciprocal ministerial relationships from western New York to Iowa and Michigan. Thus, at a critical time when settlers by the thousands were opening up new territory, Congregationalists and Presbyterians worked together. Although many Congregational churches were absorbed by the more highly centralized Presbyterian organization, Congregationalists have little to regret for making it possible for Christians of two denominations to work together to serve the people of a vast territory on the frontier. Because of the controversy between "Old School" and "New School" Presbyterians the plan declined in effectiveness and by 1852 it had been abandoned by both denominations.





But Congregationalists also took the whole world into perspective. Samuel J. Mills devoted his life to the missionary cause, establishing a society called "The Brethren" at Williams College in order "to effect . . . a mission or missions to the heathen." He with others took the society to Andover Seminary. The first volunteers for foreign mission service (Mills, Adoniram Judson, Samuel Nott, and Samuel Newall) made an appeal to the General Association of Massachusetts to send them abroad, and as a result, in 1812, the American Board of Commissioners for Foreign Missions, the first foreign missionary society in this country, was founded. This Board became interdenominational also, including commissioners from the Presbyterian and Dutch Reformed communions, but by 1870 it was entirely Congregational again.

Nor did Congregationalists neglect nearer challenges. The American Missionary Association, founded in 1846, combined a number of antislavery societies. Though it carried on work among Eskimos and Indians, its primary concern was the planting of schools for Negroes in the south. Atlanta, Howard, Fisk, Talladega, Willard, Tougaloo, and Tillotson colleges and universities exemplify the important service rendered by this Society.

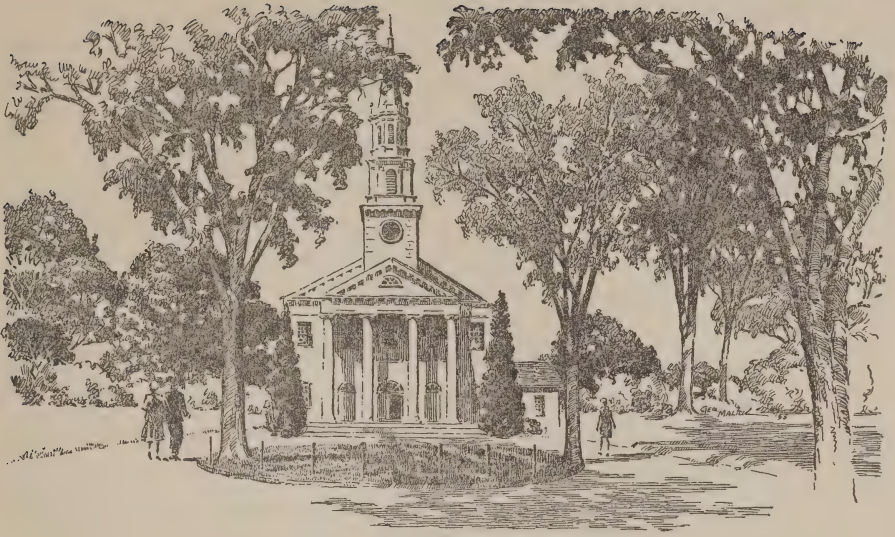
Congregationalists have always valued *education*. The colonial ministers stemmed from Cambridge and Oxford. Less than a decade after the founding of Massachusetts Bay colony Harvard College was established to train ministers to replace those who had first come to these shores. Yale, Dartmouth, Williams, Bowdoin, and Amherst followed, each with a definite religious concern, but none belonging to the denomination as such. Provision was also made for public education by a Massachusetts law of 1647 by which towns of fifty dwellings were to have a primary school, and those of one hundred a grammar school. Theological seminaries also appeared, Andover in 1808 and Bangor in 1814. As Congregationalists moved west, colleges and seminaries were planted—educational stepping-stones, as it were, from the Atlantic to the Pacific.

Social concern has also characterized Congregationalism from the colonial days when the churches and their leaders assumed responsibility for community life, to the nineteenth century when men like Horace Bushnell, Washington Gladden, Graham Taylor, and William Jewett Tucker, to mention only a few, brought to bear the conscience of the churches upon economic and social problems.

In general it may be said that the inheritance from the early New England churches, though many-sided, emphasized the meaning and value of the individual under God without under-emphasizing the meaning and value of human society. The Fathers believed on the one hand that each individual should lead a godly life, and on the other hand that the community at large should be so patterned after Bible teachings and so ruled by the spirit proclaimed in the Bible that the community itself would have a righteous foundation. They believed in a God of judgment and salvation who was near at hand. They lived their lives as in his sight, and so attempted to understand and to do his will in private and in public. They sought in their churches the liberty which is always present "where the Spirit of the Lord is," but it was always an ordered, socially oriented liberty.

In our day, the Council for Social Action, called into being by the General Council of 1934 (and responsible to the General Council) carefully studies and reports upon the application of the Christian gospel to the problems of our complex society. One should also recall the magnificent work which Jane Addams accomplished at Hull House in Chicago. Not only did Horace Bushnell forward social concerns but in his *Discourses on Christian Nurture* (1846) he pointed out that a child born of Christian parents should develop naturally into a Christian and "never know himself as being otherwise." This attention to Christian youth found further emphasis when Francis E. Clark established in Portland, Maine the first Christian Endeavor Society in 1881, which became international some years later.

Not the least noteworthy of Congregational advance in the last century was the attaining of a *national consciousness*. In 1846 Michigan called together representatives of churches in the "northwest," and in 1852 the New York Association invited all Congregational churches to be represented by pastor and delegate at Albany. This convention considered matters of national interest in the denomination such as the Plan of Union, church extension (resulting directly in the organization of the Congregational Church Building Society, 1853), the collection of statistics (the first Year Book being published in 1854), and the promotion of missionary work in the western states. Further advance was made when the Triennial Convention, which founded Chicago Theological Seminary, and the General Association of Illinois advocated a



national gathering, which met in Boston in 1865 and discussed church building in the west, the needs of the south following the Civil War, and other matters. This gathering also approved a statement of faith and a formulation of polity, involving the autonomy of the local church, the fellowship of the churches, and a non-hierarchical ministry.

Although this meeting made no provision for a national organization, its outstanding success led to the calling of the first National Council at Oberlin in 1871, when a Constitution was adopted providing for triennial meetings. This natural and national climax of Congregational fellowship revealed characteristic adaptability: while the autonomy of the local church is fully preserved, at the same time the fellowship of the churches is provided for at three levels, (1) the local Association, meeting usually twice a year, often following county lines, to which each Congregational church sends its pastor and delegates; (2) the State Conference (the former General Association), meeting annually, to which churches belonging to the Associations send pastors and delegates; and (3) the General Council, now meeting biennially, to which Associations and Conferences send delegates, ministerial and lay.

THE WAY MADE PLAIN

"As little as did our fathers in their day, do we in ours make a pretension to be the only churches of Christ." This sentence from the "Declaration of the Unity of the Church" adopted by the National Council at Oberlin in 1871 is characteristic of Congregationalism's view of the churches and the Church. Its sentiment has been often reiterated by succeeding Councils.

Two successful unions have been effected between Congregationalists and other communions. In 1925 the Evangelical Protestant Churches, composed mostly of Germans and German Swiss, joined our fellowship. At first they constituted a separate Conference, but by 1947 they had been taken into the State Conferences of the areas in which they were located.

Before the close of the last century negotiations concerning union were begun with the churches of the Christian Connection, a communion formed by the union of three small groups (some Baptists in Vermont, some Methodists in North Carolina and Virginia, some Presbyterians in Kentucky) all using the name "Christian." The importance of this denomination is seen at least partially in its several "firsts": the first indigenous church in this country—the first religious newspaper (*The Herald of Gospel Liberty*, merged with *The Congregationalist* and continued in *Advance*)—and among the first to advocate coeducation and the use of women preachers.

It was the Kansas City Council of 1913 which enabled Congregational churches to pursue the Congregational Way in the light of the modern age. That Council was carefully prepared for, and its major accomplishments were outstanding. "An administrative secretary of the Council was elected. . . . A strong Executive Committee was brought into being," and the missionary societies were brought into closer association with the churches. By 1936 the seven missionary societies had become two, the American Board of Commissioners for Foreign Missions and the Board of Home Missions. The Statement of Faith of the Kansas City Council is unsurpassed among the brief general creeds of modern times, and many Congregational churches across the country have made it their own. Paralleling this national development the various State Conferences came into being early in this century; in general they have followed the recommendations of the Council of 1907 that they become legally incorporated; and under the leadership of their superintendents they now care for church extension and other missionary endeavors.

Thus far, then, the Congregational Christian Churches have demonstrated an adaptability which has enabled them to preserve the autonomy of the local church and to promote fellowship of the churches at local, state, and national levels. These same churches have cooperated with and provided leadership for the National Council of Churches (of which the former Federal Council is a part) and the World Council of Churches. The Beloit General Council in 1938 urged "the development . . . of a far-reaching and resolute policy looking toward actual union with kindred denominations . . .," and Councils since then have emphasized our desire, and the responsibility we feel, to aid in the drawing near of denominations to each other. Indeed, the General Council at Grinnell in 1946 asked the (then) Federal Council to convene

"representatives of the different denominations which recognize each other's ministries and which are in substantial agreement as to the meaning of the sacraments." Out of this came the Conference on Church Union representing a number of denominations. It is hoped that other denominations may wish to join. The plan of union formulated by the Conference is popularly known as "The Greenwich Plan," because the place where it was first sketched was Greenwich, Connecticut.

The Congregational Christian Churches have never stopped in front of the curtain veiling the future, afraid to enter. Rather, they have thrust aside the folds of the curtain—and behold, a larger room! As they entered they have heard again and again those prophetic words of long ago: "The Lord had more truth and light yet to breake forth out of his holy Word."

In 1942 official negotiations looking toward union were begun with the Evangelical and Reformed Church. In 1948, 1949, 1950, 1952, and 1954 the General Council affirmed its desire for the union. The ground has been thoroughly canvassed and the matter has been studied from every vantage point. Our sister denomination has been very patient while we have considered the matter carefully. That such a union is not only possible but can be expected to be productive of great good has already been exemplified in joint projects of the two denominations.

The venture is one of faith, trust, and belief. Because the words are especially applicable to our present situation we close with some sentences from an address by Bishop G. Bromley Oxnam. He is speaking about the spiritual aspect of peace and of the necessity for nations to come together in trust before charters can be effective. Substitute "churches" for "nations" and "constitutions" for "charters" and the meaning for our time becomes clear:

Without mutual trust, legal arrangements, no matter how perfectly expressed in charters or constitutions, cannot function. Better to make progress in mutual trust, facing one problem after another, establishing one precedent after another, 'line upon line, precept upon precept,' than to confront differing nations in suspicion and in such an atmosphere seek to draft the ideal document. Charters that emerge from understanding are more likely to endure, since they express practice, than are charters composed of the compromises that represent as much unanimity as is possible under the conditions of disunity.

The Evangelical and Reformed Church

Of all the major denominations in America the Evangelical and Reformed Church is the only one that carries the word "and" in its name. This indicates that there once were two separate and distinct groups which later merged to form a new body, marking a definite step in the ecumenical movement.

This union occurred on June 26, 1934 when the Reformed Church in the United States and the Evangelical Synod of North America united and assumed the name, Evangelical and Reformed Church. The newly constituted Church has a very brief history, but the separate units have a rich historical background.

Both came out of the Protestant Reformation. Both were deeply touched with the spirit of German Pietism. Both had a history on the continent of Europe long before they came to America. It is important to trace this history as briefly as possible.

The Protestant movement in Europe, at the time of the Reformation during the early decades of the sixteenth century, was divided into two main streams. The one was Lutheran, so named after the great Reformer, Martin Luther; the other, led by Zwingli and later by Calvin, was called Reformed. Each of these two bodies functioned in its own way for fully three centuries, and formulated a system of doctrine and a cultus which differentiated one from the other. In Prussia in the year 1817, under the leadership of the Emperor, these two streams were united and formed what is generally known as the Evangelical Union. Hence the name "Evangelical."

THE REFORMED CHURCH IN THE UNITED STATES

Even before this union in Prussia, many immigrants from Europe had come to America and settled in the states along the Atlantic seacoast. Some came from Holland, settling in what is now New York and New Jersey; and out of their coming derived the so-called Dutch Reformed Church, now known as the Reformed Church in America.

Others came from the Palatinate region of Germany. Their ports of entry were mainly New York and Philadelphia, and from there these early settlers moved out and occupied the fertile region between the Delaware and the Susquehanna rivers. Some of them went farther south into what is now Virginia and North Carolina. Chiefly from this Palatinate migration and in these areas the foundations of what came to be known as the Reformed Church of the United States were laid.

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These pioneers had brought with them their Bibles, their hymnals and prayer books, as well as the Heidelberg Catechism; but they had no churches in which to worship, and few ministers to serve them. It is interesting to observe that the people of the Reformed faith were not much given to holding religious services out-of-doors. They always sought a shelter for the altar and consequently they worshiped in private houses, in barns, and in log buildings which they called churches.

Many of the people who came in companies to America brought with them one or more ministers, who frequently had organized the company; but in other cases there was no minister among them, and these religious-minded people called upon schoolmasters or other prominent laymen to conduct services for them.

The latter was true of the German settlers in Pennsylvania. Thus it came about that a devout school teacher, John Philip Boehm, who lived among them, conducted the first Communion Service after the Reformed order at Falkner Swamp, a rural community some forty miles north of Philadelphia. This took place on October 15, 1725. A few weeks later a similar service was held at Skippack, and another at White Marsh. Boehm speaks of these as "the first beginnings."

More exactly they were the first beginnings *in Pennsylvania*. It appears that at Germanna, Virginia, there was another group of Reformed people who were served by an aged minister and were organized as a congregation somewhat prior to this date. Actually, neither of these two places can claim



priority in the transplanting of Reformed Protestantism in America. Several years before the death of Calvin, which occurred in 1564, a colony of Huguenots, who belonged to the Reformed Church in France, had come to Florida where they suffered bitter persecutions for their faith, but constituted the first Reformed group in this western world.

It was in Pennsylvania, however, where the Reformed Church took deepest root and began to spread out into the regions beyond. The early ministers became itinerant pastors and served the widely scattered churches in numerous areas. There was no bond of cohesion between them, nor any prescribed form for the settling of pastors among them. The situation was somewhat relieved when in 1746 Michael Schlatter came to America as a representative of the Church of Holland and a year later organized what is called "The Coetus," which is a form of convention or synod, whereby closer supervision and direction for the several congregations could be exercised. By this arrangement, however, the German Reformed Church in the American colonies, Pennsylvania particularly, came under the jurisdiction of the Church of Holland. It received directives, financial aid, and ministers from Holland, and made its report regularly to the overseas church. The plan was not entirely satisfactory, but the Coetus served a useful purpose. It helped to create a Reformed consciousness and to develop a spirit of unity and stability.

At the close of the Revolutionary War not only did the thirteen original colonies become free and independent states, but the churches likewise shook off their yoke of dependence on the churches in the old world, and became self-supporting and autonomous bodies. So it came about that the Reformed Church in 1793 declared its independence from the Church of Holland, and resolved itself into the Synod of the German Reformed Church.

Now, however, the German Reformed people faced a number of new problems. Their subsidies as well as their supply of ministers from Europe ceased. They had as yet no theological seminary, no organized missionary

activities, no publication through which to reach their constituency. In the meantime the church had enlarged its borders. It now had congregations as far west as Ohio, and dipped southward into Maryland, Virginia, and North Carolina. While for a time ministers came from Germany, Switzerland, and other European countries, this supply gradually decreased. It became clear that a native ministry must be raised up if the church was to expand or even to survive.

There was also among the ministers a line of cleavage that became quite apparent. It was the difference between a mild form of rationalism and a strong pietistic influence that pervaded the religious life both in Europe and in America. This became so pronounced that in 1800 under the leadership of William Otterbein, a Reformed minister in Baltimore, a group formed a new denomination known as The United Brethren in Christ, which in course of time developed into a fully independent body but drew most of its original adherents from the Reformed constituency.

During the first two decades of the nineteenth century, private schools in the homes of pastors who were qualified for this work were established, and some sixty young men were trained for the ministry under these personal and private auspices.

The year 1820 marks a distinct epoch in the life of the denomination. On April 30 of that year the Synod of the German Reformed Church divided itself into eight districts, or Classes, as they were called, purely for the sake of convenience in administration. The Synod reserved certain rights to itself, while it delegated others to its subordinate bodies. The Synod was now no longer constituted by the congregations, but became a delegated body representing the several Classes. Here was a distinct departure, and the



subsequent history of the denomination can be understood only by bearing this arrangement in mind.

In the fall of that year the Synod, which met in Hagerstown, Maryland, passed two significant resolutions which had far-reaching effect. The one pertained to the founding of a theological seminary and the other to the establishing of a missionary agency. The Synod proceeded, forthwith, to implement the first proposition. It resolved to open a seminary at Frederick, Maryland, and elected a professor in the person of Dr. Philip Milledoler of New York, at a salary of \$2,000 a year. This movement immediately met with serious opposition.

A number of factors entered into the controversy. Some were personal, others revolved around the language problem, while still others raised the issue of polity or church government. The upshot of the matter was that a number of ministers with their congregations seceded from the Synod and organized a separatistic body known as The Free Synod under the official title of The German Reformed Synod of Pennsylvania and Adjacent States. This functioned in its schismatic character from 1822 to 1837, when it returned to the parent body.

Under these conditions, and for other reasons, the seminary did not open until 1825, when it was located at Carlisle, Pennsylvania, with Dr. Lewis Mayer as its first and only professor (Dr. Milledoler having declined the call). In 1829 the seminary was moved to York, Pennsylvania, where also a Classical Institute or Preparatory School was established with Dr. Frederick Augustus Rauch as principal. In 1836 both institutions were moved to Mercersburg, Pennsylvania and the Classical Institute became Marshall College, named after Chief Justice John Marshall. In 1851 Marshall College united with Franklin College at Lancaster (which had been founded by Benjamin Franklin in 1787), to form Franklin and Marshall College. The seminary likewise moved, in 1871, to Lancaster, where it is now located in its spacious buildings.

The second proposition submitted to the Synod of 1820 did not materialize until 1826 when the American Missionary Society of the German Reformed Church was organized at Frederick, Maryland. In 1828 this organization began the publication of a *Magazine*, which later came to be called *The Reformed Church Messenger*. The Board of Foreign Missions was not established until 1838.

For a moment now we must turn our attention to the church in Ohio. When, in 1820, the Synod divided itself into districts, the churches in that part of the country west of Pennsylvania were constituted as the Ohio Classis. In 1824 this Classis resolved itself into a Synod with powers corresponding

to those of the parent body. In due course it created its own board of missions, established its own college and theological seminary, and had its own publication. There was, however, at all times the most friendly feeling between the two Synods under which the denomination now functioned. This happy relation continued until 1863, when, in the interest of greater unity and efficiency, these two bodies united to form the General Synod of the Reformed Church.

This General Synod was constituted, however, not by the two Synods, but by delegates elected by their respective Classes. The General Synod now took over the missionary activities of the church, its Sunday School work, its orphanages and other phases of church life, while the Synods and the Classes reserved certain functions for themselves. As the church expanded geographically and intensively, further subdivisions of the two primary Synods and of the Classes were made. A large constituency of Reformed people came to occupy the northwest with its center in Wisconsin. There the Northwest Synod was established and an educational institution for the training of ministers was founded, known as the Mission House, near Plymouth, Wisconsin.

Led by a band of faithful missionaries, the Reformed Church was planted in the middle west and far west, and even the waters of the Pacific did not deter them in their onward march. They went to Japan and China, to the Near East in Iraq, and to other parts of the world. Where their feet trod congregations were organized, educational institutions, hospitals, orphanages, and old folks' homes were established, and everywhere, at home and abroad, Christian influences were brought to bear upon the lives of men, women, and children to make the Christian religion a vital factor in society.

THE EVANGELICAL SYNOD OF NORTH AMERICA

We turn now to the history of the other denomination which entered into the union to form the Evangelical and Reformed Church. The constituents of this body represented a type of German immigration that came to America a century or more later than those who belonged to the Reformed Church. Arriving at the time when the great westward expansion was in progress, they were swept with this movement into the middle west where, with St. Louis as the main point of distribution, they came to occupy the principal centers of population, particularly along the Mississippi and Missouri rivers. Like the German Reformed pioneers, they were mainly of the agricultural class. They had the same European background and, as has been previously indicated, they represented both Lutheran and Reformed traditions.

These destitute German communities scattered throughout the west were served by pious laymen and roving, free-lance ministers. In this way many

so-called free, independent churches came into existence. The knowledge of these religious needs came to the attention of foreign mission societies at Basel, Switzerland and at Barmen, Germany. These societies sent missionaries to the American field so that by 1840 a group of evangelical, union-minded ministers was serving congregations scattered through the Missouri and Illinois area.

In order to conserve their religious heritage and to strengthen their bond of fellowship, Rev. Louis Nollau and five colleagues met at Gravois Settlement, near St. Louis, on October 15, 1840 and there formed the *Kirchenverein des Westens*. At the time this was nothing more than a ministerial association which was not confined to pastors of the Evangelical Church. One of its original members was Charles Lewis Daubert, who at the time was serving a Reformed church at Quincy, Illinois and was elected the first president of the new *Verein*. It was not until 1849 that the Evangelical congregations became a part of the organization and not until 1866 that the *Kirchenverein* assumed synodical character.

The pioneer preachers who were sent to America by the missionary establishments in Europe received encouragement and financial support from the interdenominational American Home Missionary Society, which was largely supported by eastern Congregational and Presbyterian churches. This Society had agreed to pay one-half of their salaries and during the first years (1841-1862), no less than twenty-one ministers received assistance to the total amount of \$8,000. Not the least of the encouragement and support granted the *Kirchenverein* came from Congregational churches and from such Congregational leaders as T. H. Gallaudet, Theron Baldwin, R. Bigelow and Horace Bushnell, who entered into direct negotiations with the Basel Mission Institute for the support of their missionaries to the United States.

The *Verein* established in 1840 was in many respects a missionary society. Its pastors had a deep missionary passion and considered it their duty to preach to the widely scattered and destitute German people wherever they might be found. Thus on foot, or on horseback, they traveled far and wide on their mission. Wherever they went they either organized new congregations, or gave encouragement to those already organized. The work spread very rapidly. Local missionary societies were formed in congregations, as was the case, for instance, in St. Peter's Church, St. Louis, at whose invitation the Basel Society sent a missionary to labor among the North American Indians.

The expansion of the work made it imperative to provide for a native-trained ministry. A theological seminary had to be established. This the *Kirchenverein* accomplished in 1850 when the institution was first set up at Marthasville, Missouri. From this original site it was removed to St. Louis,

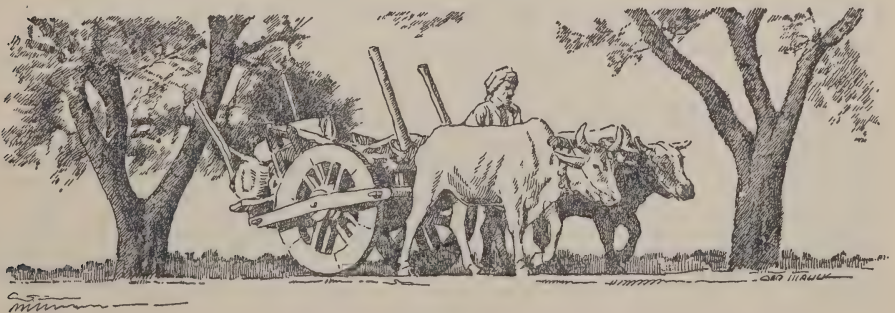
and in 1925 to Webster Groves, Missouri where under the name of Eden Theological Seminary it has built up a fine and excellently equipped institution for the training of ministers. To give a proper scholastic education to its students it founded a "pro-seminary," or college, at Evansville, Indiana, which in 1872 was moved to Elmhurst, Illinois, and is now known as Elmhurst College.

In 1850 the denomination also began the publication of *Der Friedensbote*, which served as the official organ for the church. This proved to be such a successful financial enterprise that a large part of its proceeds went to the support of the missionary work at home and abroad.

Inasmuch as there were groups of German-speaking people in other communities in America, who in Europe had been members of the Evangelical Union, they formed similar *Vereins* in their areas, until there were three or four in addition to the original one near St. Louis. Animated by the evangelical union spirit, these various groups in 1872 were consolidated into one body and in 1877 adopted the name, The Evangelical Synod of North America.

Having thus strengthened its stakes, the church enlarged the place of its tent, and lengthened its borders, until it covered a large area in the United States. It perfected its organization by the creation of numerous boards such as those for home missions, for foreign missions, for Christian education, for pensions and relief, and commissions on evangelism and social action.

Of special interest is the development of its foreign missionary work. In 1865 there was organized in New York City a joint missionary establishment, known as The German Evangelical Missionary Society in the United States. It had been founded by representatives of the German Reformed, the Dutch Reformed, the Presbyterian, the Lutheran, the Moravian, and the Evangelical Synod of North America. Its selected field was India and its first missionary was Rev. Oscar Lohr, pastor of the German Reformed Church at New Brunswick, New Jersey. The feeling developed, however, that the Evangelical Synod should administer and support its own foreign mission enter-



prise. This came to fulfillment when in 1883 the New York Society expressed its willingness to transfer its mission field in India to the Evangelical Synod. This announcement was received with marked enthusiasm, and kindled a new interest in foreign missions. It also helped to create a united church, and saved the church from a racial provincialism which had hitherto somewhat hampered its work. Its second foreign mission was in Honduras, which was formally begun in 1921.

Coming out of a background of German Pietism which laid so much emphasis on *Innere Mission*, the Evangelical Synod applied itself diligently to provide for its orphans, its aged, and its invalid members by establishing hospitals, orphanages, old folks' and deaconesses' homes, and other benevolent institutions. Through its Board for Home Missions it started and supported numerous projects to care for underprivileged and dislocated communities, such as the Ozarks, Biloxi, Madeline Island, and the Caroline Mission, St. Louis.

Its form of government was a compromise between the presbyterial and congregational types, its ruling body being a General Conference (with a full-time president in charge), which was subdivided into a number of Districts, all amenable to the general body. In doctrine it accepted the historic confessions of the Reformation, such as the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism, insofar as they agree, with the liberal provision that "where they disagree, we adhere strictly to the passages of Holy Scripture bearing on the subject, and avail ourselves of the liberty of conscience prevailing in the Evangelical Church."

These two bodies, the Reformed Church in the United States and the Evangelical Synod of North America, on June 26, 1934 united to form the Evangelical and Reformed Church. They were not strangers to each other. They had much in common. They had had mutual fellowship and exchanged greetings at their general assemblies. For a number of years they had carried on a joint work in the field of foreign missions. Negotiations for union were conducted over a period of time, and finally, the union was happily consummated. With the adoption of a constitution in 1940, a new denomination was formed with a combined membership of more than 600,000 which since then has grown to almost 800,000. The union extended the boundaries of the



church over the mainland of North America, and widened the spiritual horizon of its entire constituency.

Perhaps no one outside the immediate circle of the Evangelical and Reformed Church so sensed the unique significance of this action as Dr. Samuel McCrea Cavert, then General Secretary of the Federal Council of the Churches of Christ. In an address on the occasion when this union was consummated, he testified as follows:

This union . . . has far-reaching significance that transcends that of . . . other unions of the twentieth century, for the reason that, among other things, the two uniting churches . . . have entered upon it in such a spirit of complete mutual trust and respect that you have not had to define all the formal terms of agreement in advance. You have been willing to unite, and to work out the details of union afterwards in your united fellowship. You have become a single church without having drafted your constitution, without having set up a new doctrinal formula, without having decided how your various agencies are to be combined. You have not allowed any minor point of organization or of definition to obscure your unity of spirit and faith, or to become a barrier in your advance to a new expression of that unity. Your decision to unite and to trust to the future for the working out of the implications of the union sets a new precedent in the history of American churches.

DOCTRINE

When the merger was consummated a constitution was formulated which set forth the doctrines of the new body. Each group was eager to conserve the traditional tenets to which it had so long subscribed. The line of difference, they soon discovered, was not as marked as might have been supposed. This is what the constitution says on doctrine:

"The Holy Scriptures of the Old and New Testaments are recognized as the Word of God, and the ultimate rule of Christian faith and practice.

"The doctrinal standards of the Evangelical and Reformed Church are the Heidelberg Catechism, Luther's Catechism and the Augsburg Confession. They are accepted as an authoritative interpretation of the essential truth taught in the Holy Scriptures.

"Wherever these doctrinal standards differ, ministers, members, and congregations, in accordance with the liberty of conscience in the Gospel, are allowed to adhere to the interpretation of one of these confessions. However, in each case the final norm is the Word of God.

"In its relation to other Christian communions the Evangelical and Reformed Church shall constantly endeavor to promote the unity of the Spirit in the bond of peace."

It will be observed that in this statement there is ample provision for the exercise of freedom of thought and Christian belief.

POLITY

There are only four types of church government. These distinguish all Christian bodies, as far as their organization is concerned. They are the Papal, the Episcopal, the Presbyterian, and the Congregational. The Evangelical and Reformed Church is organized under the presbyterian system. This means that it has a representative form of government. Its primary unit is the local congregation. The ruling body of the same is known as the Consistory or Church Council, which is composed of officials named Elders and Deacons, who are duly elected by the members and have specific duties to perform. A number of congregations in a given territory, with their pastors and official delegates, constitute a Synod. There are thirty-four of these synods comprising the whole denomination. The synods meet twice a year, in the early spring for legislative purposes, and again in the fall as a "workers' conference."

The officers of a synod, with an additional layman, constitute the Synodical Council, which also serves as a committee on the placement of ministers. Many of the synods are now electing presidents on a full-time basis, whose duty it is to coordinate and promote the whole program of the church.

The synods, through duly elected delegates, constitute the General Synod which meets once every three years. This is the supreme body of the church and brings all the activities of the denomination under review. Through boards, commissions, and auxiliary organizations, it seeks to discharge its mission to the world, and operates in all areas of religious life. It maintains a full staff of officers and, through an executive body known as the General Council, supervises and directs the work of the church when the General Synod is not in session.

It will be noted that here is a close parallel to the pattern of our American government, which is a representative democracy.

CULTUS

The matter and manner of Christian worship has always been a more or less controversial issue. For a full generation it was a disturbing factor in the Reformed Church in the United States. It appears that no two denominations follow precisely the same forms of worship. Doctrinal differences, tradition, varied conceptions of piety, and other elements enter into the situation. On this point then the constitution of the Evangelical and Reformed Church specifically declares:

"Congregations are allowed freedom of worship. The forms and orders of worship set forth in the Book of Worship and in the Hymnal approved by the General Synod shall be followed as accepted norms.

"The Lord's Day, and the festivals and seasons of the Church Year shall be observed with appropriate services in the House of the Lord."

The church observes the two sacraments instituted by Christ, namely, Holy Baptism and the Lord's Supper. Other rites such as confirmation, ordination, consecration, marriage, and burial are regarded as sacred and are to be administered with reverence and proper regard for their meaning. The church maintains a standing committee on liturgics, whose duty it is to interpret and perfect the prescribed orders with a view to producing ultimately a liturgy that will be acceptable to and practicable for all.

LIFE

The life of a denomination comes to expression in many forms. Some are tangible, others less so. Some can be measured, others belong to the imponderables. Naturally, there must be a vast amount of machinery; but whatever machinery exists may be looked upon as a vehicle through which the Holy Spirit moves and operates. Every Christian, every church member, should be a living witness for Christ, but as such he can function most effectively in corporate relationship with other Christians. Consequently, there is need for proper organization and united effort. This is guaranteed through the agencies charged with specific responsibilities. These are administrative boards and commissions and auxiliary organizations. The whole enterprise is financed through what is called the apportionment. In 1954, the amount of \$3,354,580 was given for missions and benevolences and, in addition, \$633,074 for World Service (relief and rehabilitation). Millions more were given, of course, for local congregational support.

From the 1954 statistics covering added membership and benevolence, it would appear that the Evangelical and Reformed Church is a living body. True to its tradition the church believes in an educated ministry, more than ninety per cent of its ministers having had a full four-year college and three-year seminary course in preparation for their work.

The Evangelical and Reformed Church has always manifested a liberal spirit. It is committed to a "non-segregated church in a non-segregated society." It fully cooperates with ecumenical bodies whether on the local, national, or international level. While nurturing its own activities and cherishing its distinctive heritage and traditions, it at the same time recognizes the good that is in other communions and is ever ready to join hands with them so that the kingdoms of this world may become the kingdom of our Lord Jesus Christ.

Educational and Benevolent Institutions

EDUCATIONAL INSTITUTIONS IN THE UNITED STATES

EVANGELICAL AND REFORMED CHURCH

- 1787—Franklin and Marshall College, Lancaster, Pa.
- 1825—Theological Seminary, Lancaster, Pa.
- 1836—Mercersburg Academy, Mercersburg, Pa.
- 1850—Eden Theological Seminary, Webster Groves, Mo.
- 1850—Heidelberg College, Tiffin, Ohio
- 1851—Catawba College, Salisbury, N. C.
- 1862—Mission House, Plymouth, Wis.
- 1868—Cedar Crest College, Allentown, Pa.
- 1869—Ursinus College, Collegeville, Pa.
- 1871—Elmhurst College, Elmhurst, Ill.
- 1893—Hood College, Frederick, Md.
- 1899—Massanutten Academy, Woodstock, Va.
- 1917—Winnebago Indian School, Neillsville, Wis.

CONGREGATIONAL CHRISTIAN CHURCHES

- 1701—Yale University Divinity School, New Haven, Conn.
- 1778—Andover Newton Theological School, Newton Center, Mass.
- 1814—Bangor Theological Seminary, Bangor, Maine
- 1821—Amherst College, Amherst, Mass.
- 1829—Illinois College, Jacksonville, Ill.
- 1834—Hartford Seminary, Hartford, Conn.
- 1835—Marietta College, Marietta, Ohio
- 1835—Graduate School of Theology, Oberlin, Ohio
- 1837—Knox College, Galesburg, Ill.
- 1844—Olivet College, Olivet, Michigan
- 1846—Beloit College, Beloit, Wis.
- 1846—Grinnell College, Grinnell, Iowa
- 1847—Rockford College, Rockford, Ill.
- 1849—Pacific University, Forest Grove, Oregon
- 1850—Defiance College, Defiance, Ohio
- 1855—Chicago Theological Seminary, Chicago, Ill.
- 1866—Carleton College, Northfield, Minn.
- 1866—Fisk University, Nashville, Tenn.
- 1866—Pacific School of Religion, Berkeley, California
- 1867—Howard University, Washington, D. C.
- 1867—Talladega College, Talladega, Alabama
- 1869—Lincoln School, Marion, Alabama
- 1869—Tougaloo College, Tougaloo, Miss.
- 1871—LeMoyne College, Memphis, Tenn.
- 1872—Doane College, Crete, Nebraska
- 1873—Drury College, Springfield, Mo.
- 1881—Yankton College School of Religion, Yankton, South Dakota
- 1884—Cotton Valley School, Tuskegee, Alabama
- 1887—Pomona College, Claremont, California
- 1888—Lincoln Academy, Kings Mountain, North Carolina
- 1889—Elon College, Elon College, North Carolina

1878—Rocky Mountain College, Billings, Montana
 1892—Northland College, Ashland, Wisconsin
 1895—Bricks Rural Life School, Bricks, N. C.
 1897—Piedmont College, Demorest, Ga.
 1922—Southern Union College, Wadley, Alabama
 1930—Dillard University, New Orleans, La.
 1931—Tougaloo High School
 1952—Huston-Tillotson College, Austin, Texas

EDUCATIONAL INSTITUTIONS IN OTHER COUNTRIES

EVANGELICAL AND REFORMED CHURCH

Ecuador . . . 1946—Primary School, Picalqui
 Honduras . . . 1921—Paul A. Menzel Memorial School, San Pedro Sula
 1931—Theological Seminary, Pinalejo
 1936—Paz Barahona Primary School, Pinalejo
 1939—Evangelical Normal Institute, San Pedro Sula
 —Primary Grade School, Yoro
 India 1907—Salem Girls' Middle School, Raipur
 —34 Village Primary Schools
 1909—Senior Basic School, Baitalpur
 1911—St. Paul's High School, Raipur
 1920—Middle School, Bistrampur
 Iraq 1925—American School for Girls, Baghdad
 Japan 1886—Miyagi College, Sendai
 1886—North Japan College, Sendai
 Togoland . . . 1946—Ewe Theological Seminary for Catechists
 —30 Middle Schools
 —50 Primary Schools
 1950—Mawuli Secondary School

CONGREGATIONAL CHRISTIAN CHURCHES

Angola 1882—Station School, Bailundo
 1911—Station School, Chilesso
 1913—Orlinda Childs Pierce Memorial School, Elende
 1922—Station School, Galangue
 1929—Merlin Ennis, Jr. Memorial Kindergarten, Elende
 1949—Foor Rural Life School, Elende
 1953—Dibble School for Girls, Bailundo
 South Africa . 1853—Adams College, Adams
 1869—Inanda Seminary, Inanda
 1938—Jan Hofmeyr School of Social Work
 Southern-
 Rhodesia . . . 1899—Girls Boarding Hostel, Chikore
 1899—Boys Boarding Hostel, Chikore
 1918—Mt. Silinda Institute, Mt. Silinda
 1951—Alvord Agricultural School, Chikore
 1955—Secondary School, Chikore
 Ceylon 1824—Girls' English Boarding School, Pandateruppu
 1824—Girls' English Boarding School, Uduvil
 1858—Union College, Tellipallai
 1868—Uduppidi Girls' English School, Valvettiturai

- 1872—Jaffna College, Vaddukoddai
 —Christian College, Atchuvvely
 —Driberg College, Chavakachcheri
 —American Mission English School, Kankasanturai
 —Manepay Memorial English School, Manepay
- Madura, India 1835—Capron Hall Training School, Madurai
 1835—Orlinda Childs Pierce Memorial High School, Madurai
 1838—Boarding School, Dindigul
 1839—Boarding School, Tirumangalam
 1842—Union Theological Seminary, Pasumalai
 1856—Boarding School, Batlagundu
 1864—Boarding School, Manamadura
 1868—Boarding School, Aruppukottai
 1870—High School, Pasmalai
 1882—The American College, Madurai
 1886—Training School, Pasumalai
 1892—Lucy Perry Noble Institute, Madurai
 1920—Trade School, Pasumalai
 1944—American College High School, Madurai
 1946—Women's Training School, Tirumangalam
 1948—Lady Doak College, Madurai
 1951—Basic Training School for Men Teachers, Batlagundu
 —Birds' Nest Orphanage, Madurai
 —Training School for Nurses, Madurai
- Marathi
 Mission, India 1836—Union School, Satara
 1838—American Mission Girls' High School, Ahmednagar
 1877—Edward S. Hume High School, Bombay
 1879—Orlinda Childs Pierce Memorial School, Rahuri
 1880—American Mission Boys' High School, Ahmednagar
 1887—Orlinda Childs Pierce Memorial School, Vadala
 1887—Vocational School, Vadala
 1891—Station School, Wai
 1891—Woronoco School, Sholapur
 1900—Dadar School for the Blind, Bombay
 1900—Josephine Kindergarten, Sholapur
 1901—Mary B. Harding Kindergarten Training School, Sholapur
 1947—Ahmednagar College, Ahmednagar
 1950—Trade Apprentice Hostel, Sholapur
- Turkey 1874—American Academy for Girls, Istanbul
 1877—American Collegiate Institute, Izmir
 1882—American School for Boys, Talas
 1887—American College, Tarsus
- Philippine
 Islands 1936—Farmers' Institute, Bonifacio
 1946—Gingo-og Institute, Gingo-og
 1946—Mindanao Institute, Cabadbaran
 1948—Pilgrim Institute, Cagayan
 1949—Southern Christian College, Midsayap
 1950—Dansalan Junior College, Dansalan
 —Bethel Institute, Jimenez
- Japan 1875—Doshisha University, Kyoto
 1875—Kobe College, Nishinomiya

- 1878—Baika High School and Junior College, Osaka
 1886—Orlinda Childs Pierce Memorial School, Matsuyama
 1889—Shoci Junior College and Model Kindergarten, Kobe
 1891—Kyoai Gakuen, Maebashi
- Mexico . . . 1886—Instituto Colon, Guadalajara
 1922—Colegio El Pacifico, Mazatlan
- Micronesia . . 1863—Christian Training School, Kusaie
 1947—Christian Training School, Truk
 1949—RonRon School, Majuro
 1954—Pastors Training School, Ponape
 —Colonia Church School, Ponape
 —Oa Christian Training School, Ponape
- France 1938—Le College Cevenol, Hambon-sur-Lignon
 1952—Fellowship Center, Chambon-sur-Lignon
- Greece 1886—Anatolia College, Thessaloniki
 1923—Orlinda Childs Pierce College, Athens
- Lebanon . . . 1932—Near East School of Theology, Beirut
- Syria 1860—Aleppo American High School for Girls, Aleppo
 1876—Aleppo College, Aleppo

BENEVOLENT INSTITUTIONS IN THE UNITED STATES

EVANGELICAL AND REFORMED CHURCH

- 10 Hospitals . 1889—Evangelical Deaconess Hospital, St. Louis, Mo.
 1892—Fairview Park Hospital, Cleveland, Ohio
 1892—Protestant Deaconess Hospital, Evansville, Ind.
 1902—Evangelical Deaconess Hospital, Lincoln, Ill.
 1908—St. Lucas Deaconess Hospital, Faribault, Minn.
 1910—Evangelical Deaconess Hospital, Milwaukee, Wis.
 1910—Evangelical Hospital of Chicago, Ill.
 1913—Evangelical Hospital, Marshalltown, Iowa
 1917—Evangelical Deaconess Hospital, Detroit, Mich.
 1919—Evangelical Deaconess Hospital, Cleveland, Ohio
- 3 City Missions 1913—Caroline Mission, St. Louis, Mo.
 1943—Fellowship Center, St. Louis, Mo.
 1948—Ellis Community Center, Chicago, Ill.
- 10 Homes for
 Children . . . 1858—Evangelical Children's Home, St. Louis, Mo.
 1863—Bethany Orphans' Home, Womelsdorf, Pa.
 1867—St. Paul's Orphans' Home, Greenville, Pa.
 1867—Uhlich Children's Home, Chicago, Ill.
 1879—Evangelical Home for Orphans and Old People,
 Detroit, Mich.
 1883—Fort Wayne Children's Home, Fort Wayne, Ind.
 1894—Bensenville Home Society, Bensenville, Ill.
 1895—Child Welfare Association, Hoyleton, Ill.
 1903—Nazareth Orphans' Home, Rockwell, N. C.
 1910—Hoffman Orphanage, Littlestown, Pa.
- 2 Homes for
 Feeble-minded
 and Epileptic . 1893—Evangelical Emmaus Home, Marthasville, Mo.
 1901—Evangelical Emmaus Home, St. Charles, Mo.
- 17 Homes for
 the Aged . . . 1856—Good Samaritan Home for the Aged, St. Louis

- 1877—Evangelical Church Home, Buffalo, N. Y.
 1879—Evangelical Home for Orphans and Old People,
 Detroit, Mich.
 1894—Bensenville Home Society, Bensenville, Ill.
 1903—Phoebe Home for the Aged, Allentown, Pa.
 1910—Eden Home for the Aged, San Antonio, Texas
 1918—Home for the Aged, Upper Sandusky, Ohio
 1920—St. Paul's House, Chicago, Ill.
 1924—St. Paul's Church Home, St. Paul, Minn.
 1926—St. Paul's Evangelical Old Folks' Home, Belleville, Ill.
 1927—St. Paul's Old Folks' Home, Greenville, Pa.
 1928—Dorseyville Home for the Aged, Pittsburgh, Pa.
 1928—Reformed Church Home for the Aged, Wyncote, Pa.
 1932—Homewood Church Home, Williamsport, Md.
 1952—New Athens Home for the Aged, New Athens, Ill.
 1952—Hitz Memorial Home, Alhambra, Ill.
 1953—Good Samaritan Home, Quincy, Ill.

CONGREGATIONAL CHRISTIAN CHURCHES

5 Community

- Centers . . . 1875—Dorchester Community Center, McIntosh, Ga.
 1884—Pleasant Hill Community Center, Pleasant Hill, Tenn.
 1944—Delmo Communities, Lilbourn, Mo.
 1945—Yuquiyu Rural Life Community, Puerto Rico
 1949—Christian Rural Extension Service, Roanoke, Ala.

4 Hospitals . .

- 1910—Ryder Hospital, Humacao, Puerto Rico
 1922—Plateau Valley Congregational Hospital,
 Collbran Valley, Colorado
 1924—Brewer Hospital, Greenwood, South Carolina
 1932—Flint Goodridge Hospital, New Orleans, La.

7 City Missions

- 1862—Dorchester Community Center
 1884—Pleasant Hill Community Center
 1945—Yuquiyu Rural Life Center
 1948—East Harlem Protestant Parish, New York City
 1950—Oak Street, Christian Parish, New Haven, Conn.
 1952—West Side Christian Parish, Chicago, Ill.
 1954—Cleveland

2 Homes for

the Aged . . .

- 1915—Pilgrim Place, Claremont, California
 1944—Plymouth Place, La Grange, Ill.

1 Orphanage ,

- 1896—Christian Orphanage, Elon College, N. C.

Statistics

	CC	E&R	TOTAL
Number of Congregations	5,536	2,735	8,271
Number of confirmed members . .	1,310,572	774,279	2,084,851
Number of pastors	3,346	2,654	6,000
Number of Sunday Schools	4,880	2,630	7,510
Total Sunday School enrollment* .	743,532	533,232	1,276,764
Number of Conferences (CC) and number of Synods (E&R)	37	34	71
Value of property	437,888,280	266,343,030	704,231,310
Total benevolences	9,525,430	5,857,240	15,382,670

* Includes both pupils and teachers.

SOURCES: 1. Yearbook, Congregational Christian Churches, 1954 (data as of January 1, 1955).
2. Yearbook, Evangelical and Reformed Church, 1955 (data as of December 31, 1954).

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1183
16/250
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